

**Kāṇḍa II**  
**द्वितीयं काण्डम्**

## **Brahman or Ātman**

- II.1.1** The Vena, the dexterous seeker, beholds the supreme that lies in the cavity and wherein all this assumes one form. The varigated one (the matter, the Sun, the ākāśa,) has produced this all. The blessed ones, being born, having attained the light, extol Him with praises.
- II.1.2** Let the master of speech, who knows the immortal one, describe the cavity that is His highest abode. Three quarters of Him lie in that cavity. He, who knows them, is the father's father.
- II.1.3** He is our father, He is our creator as well as our kinsman. He knows all the abodes as well as all the beings. He alone (i.e. though one) assumes the names of various deities. All the creatures (beings) go to Him, to the one alone worthy of thorough quest.
- II.1.4** I have gone round the heaven and earth just now to approach the first born of the truth. This sustainer one stays within all the beings just as speech within the speaker. Surely, this one is adorable Lord.

**II.1.5** I have gone around all the worlds to watch for the well-spread and delight-full warp and woof of truth, where the enlightened ones, enjoying the immortality, ascend to a common abode.

### **Gandharva-Apsarasa**

**II.2.1** The divine sustainer of earth, the gandharva, who is the Lord of universe, is the only one worthy of homage and praise by people. To you, being such, I approach through prayer. O divine Lord, homage be to you. In heaven is your common abode.

**II.2.2** He touches the heaven, Sun-like is His skin. He deflects away from the sacrificer the wrath of all providential calamities. May the sustainer of earth, who is the Lord of universe, (gandharva) the only one who deserves worship, and full of delight, bestow happiness and be propitious.

**II.2.3** He was united with these blemishless ones. In the vital forces (Apsarasas) also the sustainer of the earth (gandharva) was there. I have been told that the ocean is home of these vital forces, from where they come and go away quickly.

**II.2.4** O divine vital forces, who shine in the clouds and in the constellations, and who keep company with the sustainer of the earth (gandharva) master of all the riches, I do hereby pay my homage to you.

**II.2.5** Who are shrill-voiced, dispellers of darkness, beautiful to look at, and capturers of heart, and who are as if the wives of the sustainer of the earth, (gandharvas) to those vital forces (apsaras) I hereby pay my homage.

### Remedy for Āsrāva or Flow

**II.3.1** The water, that runs downward there from the top of the mountain, that I make a remedy for you, so that you may be good medicine.

**II.3.2** Hither O dear, and thither O dear, whatsoever are your remedies, among them you are the best, curing the flux (morbid flow) and curing disease.

**II.3.3** Out of deep earth, the vitality-givers (asuras) dig it up, which is a great wound-healer. This is the remedy for morbid flux and this has driven the disease away.

**II.3.4** The white ants bring up this remedy out of the water flood. This is the remedy for morbid flux and this has cured the disease.

**II.3.5** This is the great wound-healer, which has been brought up out of the earth. This is the remedy for morbid flux and this has driven the disease away.

**II.3.6** May the waters be to our weal. May the herbs be propitious to us. May the thunder-bolt of the resplendent Lord smite off the demoniac tendencies. May the arrows, hurled by evil-minded persons, fall far away from us.



**Jaṅgiḍa-Mani**

- II.4.1** For long life and for great happiness, we properly utilize the jaṅgiḍa-mani, a jewel, or a vaccine derived from plants that removes obstacles, and thus we are never injured and are always gaining dexterity.
- II.4.2** May the jaṅgiḍa-inoculation, having thousand of poweress, protect us all around from lock-jaw, polio, rheumatism, and mental depression.
- II.4.3** This jaṅgiḍa-mani, a vaccination derived from plants, overcomes the rheumatism; this resists the devouring germs. May this jaṅgiḍa vaccine, a wide based remedy, protect us from various diseases.
- II.4.4** With this joy-bestowing jaṅgiḍa vaccine, that has been given by the bounties of Nature, we overcome every obstacle and all the germs of diseases in our struggle.
- II.4.5** May the hemp and the jaṅgiḍa protect me from the rheumatism. One of these is procured from the forest and the other one from the saps of the cultivated plants.
- II.4.6** This vaccine is a destroyer of evil infections as well as a destroyer of hostile worms. Therefore, may this powerful jaṅgiḍa extend our lives.

**Indra**

**II.5.1** O resplendent Lord, may you be pleased, may you bring to us what is good. O the brave one, come with your two steeds. May you enjoy here sweet and pure devotion expressed by the wise one to your heartiest exhilaration and satisfaction.

**II.5.2** O resplendent Lord, like one to be praised, may you fill your belly with this devotional bliss, which is as if sweet honey of heaven. May our intoxicating sweet words of praise for this expressed devotion reach high up to you in heaven.

**II.5.3** The resplendent one is friend coming swiftly to aid. He kills the nescience like unrighteous offenders. Like a blazing sun, he, breaks open the cave (of ignorance). He overpowers the enemies in the ecstasy of devotional bliss.

**II.5.4** May our expressed devotions approach you from all sides. O resplendent self, may you fill both sides of your belly (with them). Make us prosper, O mighty one. May you listen to my invocation. May my words of praise please you. May you enjoy yourself along with your companions for great pleasing accomplishments (and victories).

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**II.5.5** May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven (and split asunder) the clouds of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. (also Rg. I.32.1)

**II.5.6** He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The cloud of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. (also Rg. I.32.2)

**II.5.7** The powerful soul accumulated his strength in three virtuous directions - physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. (also Rg. I.32.3)

### Agni

**II.6.1** Half-years and seasons, O adorable Lord, strengthen all of us, including seers and seekers of truth; may you flash forth with your divine effulgence, please do illumine me all the four regions of heavens. (also Yv. XXVII.1)

**II.6.2** O adorable Lord, please kindle yourself, and make this devotee prosperous, O man rise up erect for high and happy prosperity and fortune. O Lord, may those who adore you, be always free from injury; may our men of wisdom and learning be glorious-not others (who are opposed to truth) (also Yv. XXVII.2).

**II.6.3** These persons of divine learning have chosen you (for leadership), O foremost adorable Lord, may you be propitious in our sacred field of work. O Lord, slayer of rivals, please quell our foemen; please give all of us your protection, and such assistance that never ceases. (also Yv. XXVII.3)

**II.6.4** O foremost adorable Lord, please take hold of thine own dominion, with your devotees, please strive in friendly wise. Placed be in the centre of our fellows, O Lord, shine you here with flash, and be invoked by our princes and kings. (also Yv. XXVI II.5)

**II.6.5** O adorable Lord, overpower them who slay; may you crush our enemies; please defeat the plans of thoughtless persons; subdue them who hate us. O Lord, please hear us and take us safe past all distresses. Please make us and all our people opulent ; (may we be accompanied) with heroes. (also Yv. XXVII.6)

### Vanaspatih

**II.7.1** Hating sins (and also hated by sinners), born of the bounties of Nature, this creeper (plant) is remover of deep seated diseases. As waters wash away the filth, so may this clean me from all serious diseases.

**II.7.2** The cursed disease, that has come from the evil company of my rivals, and the cursed disease that has come from women; and the cursed disease that might have come from a wrathful physician, may all that be overcome by us.

**II.7.3** The root has come down from the sky, and from the earth you spread upwards. With this, that has a thousand joints, may you protect us from all the sides.

**II.7.4** From all the sides, may you protect me, my progeny, and my wealth whatever I have. May not a miser enemy surpass us, nor may the bullies overcome us.

**II.7.5** May the cursed disease go back to the curser. May our friendship be with him, who is of good heart. We shall crush even the ribs of the ill-intending persons who look at us with an evil eye (and deliberately spread infectious diseases) .

**Kṣettriya Diseases - Hereditary**

- II.8.1** Two shining stars have risen up; releasers vicrtau is their name. May both of them unfasten the noose of the hereditary disease (kṣettriya), pertaining to the lower part of the body, as well as to the upper one.
- II.8.2** May this night depart and may the smiting malignities depart. May this medicinal plant, destroyer of hereditary diseases, help us in eliminating the hereditary diseases.
- II.8.3** With the straw of the brown-colored, whitish-jointed barley and with the stalks of sesame, may this medicinal plant, destroyer of hereditary disease, remove your hereditary disease.
- II.8.4** Let your homage be to ploughs (lāṅgala) and homage to poles (iṣā) and yokes (yuga) May this medicinal plant, destroyer of hereditary disease, remove, the hereditary disease.
- II.8.5** Let your homage be to ever-watchful sentinels and homage to the orderlies. Homage also to the master of the field. May this medicinal plant, destroyer of hereditary disease, remove the hereditary disease.

## Vegetation - Vanaspatih

**II.9.1** O daśavṛkṣa (liter.-"ten-tree") may you free this person from the grip of the evil disease, that has seized him in the joints. Thereafter, O Lord of vegetation, may you bring him up to the world of the living.

**II.9.2** This person has come round, has risen up and has also come into the community of the living. He has become father of sons and most reputed among men.

**II.9.3** He has obtained the thing worth obtaining. He has got all the necessities of life. A hundred are his healers and a thousand his medicinal herbs.

**II.9.4** The enlightened ones know how to collect you and the physician know the plants. All the bounties of Nature have made it possible to gather you on the earth.

**II.9.5** He, who so makes frees also from the disease. He is the best of the healers. May only, He, the true healer, provide remedies for you.

**Nivṛti - Hereditary Diseases**

**II.10.1** I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women, and from the noose of the venerable Lord (Varuṇa) . With my prayer (knowledge or brahmaṇā), I make you free from the faults. May both the heaven and earth be benevolent to you.

**II.10.2** May the fire-divine along with the waters be benevolent to you. Benevolent to you be the Soma along with the medicinal herbs. Thus I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women, and from the noose of the venerable Lord. With my prayer I make you free from ills and faults. May both the heaven and earth be benevolent to you.

**II.10.3** Benevolent to you be the wind in the midspace and bestow vigour. May the four mid-regions be benevolent to you. Thus I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women and from the noose of the venerable Lord. With my prayer, I make you free from faults and ills. May both the heaven and earth be benevolent to you.

**II.10.4** These are the four heavenly mid-regions , protectors of the wind, on which the Sun shines all around. With them I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women, and from the noose of the venerable Lord. With my prayer, I make you free from faults, and ills. May both the heaven and earth be benevolent to you.

**II.10.5** I put you in the midst of them to reach the ripe old age. May your wasting disease and the wretchedness go far away. Thus I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women, and from the noose of the venerable Lord. With my prayer, I make you free from faults and ills. May both the heaven and earth be benevolent to you.

**II.10.6** You have been freed from the wasting disease, from the heinous sin, from treachery, and from the grip of rheumatism. Thus I hereby free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women and from the noose of the venerable Lord. With my prayer, I make you free from faults and ills. May both the heaven and earth be benevolent to you.

**II.10.7** You have left the misery behind. You have attained happiness and you have come into the nice world of virtue. Thus I free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment of women and from the noose of the venerable Lord. With my prayer, I make you free from faults and ills. May both the heaven and earth be benevolent to you.



**II.10.8** The bounties of the Nature releasing the truthful Sun from the grip of the darkness have made him free from blemish. Thus I free you from the wretchedness of the hereditary disease, from the unpleasant consequences of attachment to women and from the noose of the venerable Lord. With my prayer I make you faultless. May both the heaven and earth be benevolent to you.

### Given in the Hymn

**II.11.1** You pollute the polluter. You are weapon of the missile. You are thunderbolt of thunder-bolt. Attain superiority. Surpass your equals.

**II.11.2** You are dynamic. You are pushing forward. You are counter-act of evil. Attain superiority. Surpass your equals.

**II.11.3** Move against him, who hates us and whom we do hate. Attain superiority. Surpass your equals.

**II.11.4** You are learned. You are full of lustre. You are protector of body. Attain superiority. Surpass your equals.

**II.11.5** You are bright. You are blazing. You are the light. You are illuminator. Attain superiority. Surpass your equals.

**Dyāvā-Prthivī-Midspace**

**II.12.1** Heaven and earth, the vast midspace, the mistress of the universe, the wonderful wide-strider and the wind protected vast midspace, may all these be inflamed while I am inflamed.

**Divinities**

**II.12.2** O enlightened ones, who are worthy of adoration may you listen. The offerer of food oblations sings your praises on my behalf. May he, who obstructs our such righteous intentions, be doomed to be bound in a deadly fetter.

**Indra**

**II.12.3** O resplendent Lord, enjoyer of devotional bliss. May you listen to me, who invokes you with an anguished mind. Whosoever obstructs our this righteous thought, him I cut down like a tree with an axe.

**Āditya**

**II.12.4** With two hundred forty (80x3) singers of Sāmān Chanters, with Ādityas, the Divasus, the Angirasas, let what is sacrificed and blessed by the elder fathers (Pitṛs) give full support to us, I take that man out of the grip of so called evil minded leaders of the society.

**Somyaḥ, Pitṛa**

**II.12.5** May the heaven and earth be inflamed when I am inflamed. May all the enlightened ones be mobilized in my support, and so be the elders, luminous and enjoyers of devotional bliss. Let the doer of detestable deeds be doomed to death.

**Maruta**

**II.12.6** O vital breaths, whosoever arróates himself too much, and who reviles us or reviles our prayer that we make for him, may his mis-deeds be hot and scorching. May heaven turn its fury on the person who hates the virtuous.

**Yama-Sādanam:Brahman**

**II.12.7** With my prayer, I rend away your seven vital breaths (drawn through two eyes, two ears, two nostrils and one mouth opening) and eight marrows (one in each division of two arms and two legs) (sense-organs). Let you go to the abode of death welladorned, and with fire as your envoy.

**Agni**

**II.12.8** I hereby set your path into the raging fire. May the fire engulf you, your life and your speech also.

**II.13.1** O adorable Lord, you verily are the bestower of long life. May you bless this young boy to a long old age. O fire, with bright front and bright back, having enjoyed the sweet and pleasant melted butter of cow, may you guard this boy from all sides just as a father his sons. (investiture of a young boy of 18 years, prior to his marriage-go dānam)

**Brhaspati**

**II.13.2** Wrap this cloth around him. May you fill him with luster for us. Bless him with long life, so that he dies at a ripe old age only. The Lord supreme has provided this cloth for the blissful young man to put on. (investiture of bachelor Soma with garment).

**II.13.3** O man, you have wrapped this cloth around you for well-being. You have become the protector of people from evil influences. May you live a full span of hundred autumns, and put riches and nourishment on you.

**Nature's All Bounties**

**II.13.4** O boy, come here and stand on this stone. May your body become hard as stone. May the bounties of Nature, make your life-span of a hundred autumns.

## Agni

- II.13.5** May all the bounties of Nature protect you for whom we have brought this garment to wear for the first time. May many prospering brothers be born after you, who is one of good birth and always prospering.

## Agni-Bhutapāḥ-Indra

- II.14.1** The expeller (from house), the frightener, the overwheeler, the harsh-voiced and the devourer, all these ever-bewailers, the grand daughters of wrathful one (caṇḍal), we hereby destroy.
- II.14.2** We drive you out of cow-stalls, out of the game-hall, out of the grain-store, O daughters of malignance, we drive you out of our homes.
- II.14.3** In the house, that is there down below, let these harbingers of poverty take shelter. Let the distress settle there as well as all the inflictors of pain.
- II.14.4** May the Lord of beings and resplendent Lord turn these ever-bewailers out of this place. May Indra, the resplendent Lord with his adamant bolt destroy those, who wrongfully have taken the possession of the floor of this house.
- II.14.5** O infectious diseases (Sadānvāḥ) whether you are hereditary, or you have been conveyed by men (contagious) or you are sprung from back and vital strength, please vanish from here.

**II.14.6** As a swift courser reaches its post, so I have gone over all their dwelling places. I have won all the battles against you, O infectious diseases, the Sadānvāḥ) vanish from here.

**Prāṇas: Vital breathings**

**II.15.1** As both the heaven and the earth do not entertain any fear, nor do they suffer any harm, so, O my life-breath, Prāṇas, may you have no fear.

**II.15.2** As both day and night do not entertain any fear, nor do they suffer any harm, so O my life-breath may you have no fear.

**II.15.3** As both Sun and Moon do not entertain any fear, nor do they suffer any harm, so O my life-breath may you have no fear.

**II.15.4** As both the intellectual power (brahma) and the ruling power (ksatra) do not entertain any fear, nor do they suffer any harm, so O my life-breath, may you have no fear.

**II.15.5** As both the true and the non - True do not entertain any fear, nor do they suffer any harm, so, O my life-breath, may you have no fear.

**II.15.6** As both the past and the future do not entertain any fear, nor do they suffer any harm, so, O my life-breath, may you have no fear.

**Prāṇa-apāna, Dyāvā-prthivī, Sūrya-Agni-Viśvambhara**

**II.16.1** O in-breath and out-breath, may both of you protect me from death. Svāhā. (hail)

**II.16.2** O heaven and earth, may both of you protect me with good hearing. Svāhā.

**II.16.3** O Sun, may you protect me with good vision. Svāhā.

**II.16.4** O fire-divine, leader of every one, may you protect me with all the bounties of Nature. Svāhā.

**II.16.5** O Lord, sustainer of all, may you protect me with all sorts of sustenance. Svāhā.

**Ojas**

**II.17.1** You are endeavour (ojas). May you bestow endeavour on me. Svāhā.

**II.17.2** You are endurance (sahas). May you bestow endurance on me. Svāhā.

**II.17.3** You are strength (balaṃ). May you bestow strength on me. Svāhā.

**II.17.4** You are longevity (āyuh). May you bestow longevity on me. Svāhā.

**II.17.5** You are power of hearing (śrotra). May you bestow power of hearing on me. Svāhā.

**II.17.6** You are vision (cakṣuḥ). May you bestow vision on me. Svāhā.

**II.17.7** You are all-round protection (paripāṇam) bestow all-round protection on me. Svāhā.

## Agni

- II.18.1** You are the destroyer of the cousinly enemy (bhrātrvya) .Grant me that I may drive away the cousinly enemy. Svāhā.
- II.18.2** You are rival (sapatna) destroying.Grant me that I may drive away my rivals. Svāhā.
- II.18.3** You are the destroyer of such enemies as do not pay their due.Grant me that I may drive away the enemies who do not pay their due. Svāhā.
- II.18.4** You are the destroyer of blood-suckers. Grant me that I may drive away the blood-suckers. Svāhā.
- II.18.5** You are the destroyer of perpetual wailers. Grant me that I may drive away the perpetual wailers. Svāhā.

## Agni

- II.19.1** O fire-divine, whatever heat you have, with that may you burn hot towards him who hates us and whom we hate.
- II.19.2** O fire-divine, whatever rage (haras) you have, with that rage may you oppose him who hates us and whom we hate.
- II.19.3** O fire-divine, whatever glare (areiḥ), you have, with that may you glare towards him who hates us and whom we hate.
- II.19.4** O fire-divine, whatever burning (Śociḥ) you have, with that may you burn towards him who hates us and whom we hate.
- II.19.5** O fire-divine, whatever lustre (tejas) you have, with that may you make him lusterless (atejas),who hates us and whom we hate.

**Vāyu -Wind**

- II.20.1** O wind, whatever heat you have, with that heat may blow hot towards him, who hates us and whom we hate.
- II.20.2** O wind, whatever compelling force you have, with that may you compel him, who hates us and whom we hate.
- II.20.3** O wind, whatever glare you have, with that may you glare towards him, who hates us and whom we hate.
- II.20.4** O wind, whatever drying power you have, with that may you blow dry towards him, who hates us and whom we hate.
- II.20.5** O wind, whatever lustre you have, with that may you make him lusterless, who hates us and whom we hate.

**Sūrya-the Sun**

- II.21.1** O Sun, whatever heat you have, with that may you shine hot towards him, who hates us and whom we hate.
- II.21.2** O Sun, whatever compelling force (haras) you have, with that may you compel him, who hates us and whom we hate.
- II.21.3** O Sun, whatever glare you have, with that may you glare towards him, who hates us and whom we hate.
- II.21.4** O Sun, whatever afflicting power you have, with that may you afflict him, who hates us and whom we hate.
- II.21.5** O Sun, whatever lustre (tejas) you have, with that may you make him lusterless, who hates us and whom we hate.



## Candra-Moon

- II.22.1** O moon, whatever tormenting force (tapas) you have, with that may you torment him who hates us and whom we hate.
- II.22.2** O moon, whatever compelling force (haraḥ) you have, with that may you compel him, who hates us and whom we hate.
- II.22.3** O moon, whatever glare (arcis) you have, with that may you glare towards him, who hates us and whom we hate.
- II.22.4** O moon, whatever afflicting power (Śociḥ) you have, with that you afflict him, who hates us and whom we hate.
- II.22.5** O moon, whatever lustre (tejas) you have, with that may you make him lusterless, who hates us and whom we hate.

## Āpaḥ-Waters

- II.23.1** O waters, whatever tormenting force you have, with that may you torment him, who hates us and whom we hate.
- II.23.2** O waters, whatever compelling force you have with that may you compel him, who hates us and whom we hate.
- II.23.3** O waters, whatever glare you have, with that may you glare towards him, who hates us and whom we hate.
- II.23.4** O waters, whatever afflicting power you have, with that may you afflict him, who hates us and whom we hate.
- II.23.5** O waters, whatever lustre you have, with that may you make him lusterless, who hates us and whom we hate.

## Brahmā

- II.24.1** O killer, O murderer Śerabhaka may your follower (śerabhaḥ) go back. May the missiles of the plunderer (kimidinaḥ) goback. May you eat him whose companion you are. May you eat him who has sent you here. May you eat your own flesh.
- II.24.2** O slayer in hiding, O slaughterer in hiding (śevṛdhaka), may your followers go back. May the weapon of the plunderer go back. May you eat him whose companion you are. May you eat him who has sent you here. May you eat your own flesh (svā māṁsān).
- II.24.3** O thief (mroka), may you and your followers (anumroka) go back. May the weapon of the plunderer go back. May you eat him whose you are. May you eat him who has sent you here. May you eat your own flesh.
- II.24.4** O reptile (sarpa), O crawler, may your follower (anusarpa) go back. May the weapon of the plunderer go back. May you eat him whose you are. May you eat him who has sent you here. May you eat your own flesh.
- II.24.5** O heat of fever (jūrṇi), may your after-effects go back. May the pain-giving weapon go back. May you eat him, whose you are. May you eat him who has sent you here. May you eat your own flesh.
- II.24.6** O delirium of fever, may your after-effects go back. May the delirium causing weapon go back. May you eat him whose you are. May you eat him who has sent you here. May you eat your own flesh.
- II.24.7** O pallidness of fever (arjuni), may your after effects go back. May the offensive weapon go back. May you eat him whose you are. May you eat him who has sent you. May you eat your own flesh.
- II.24.8** O burning heat of fever (bharūji), may your after effects go back. May the weakening weapon go back. May you eat him whose you are. May you eat him who has sent you. May you eat your own flesh.

**Prśniparṇī**

**II.25.1** The prśniparṇī (a plant with spotted leaves) with its divine qualities (devī) has done good (śam) to us and bad (aśam) to wretchedness (nirṭi). She is a terrible destroyer of the roots of diseases, (kaṇva-jambhanī). That tonic herb I have used.

**II.25.2** This potent herb prśniparṇī was born in ancient times. With her I cut off the heads of notorious diseases as if the head of a bird.

**II.25.3** O prśniparṇī may you destroy the evil germ that sucks blood, and that wants to impede development, and the one that eats the embryo up, and may you be victorious.

**II.25.4** May you chase these life-destroying germs away to the mountains and then, O prśniparṇī with divine qualities, may you come here burning them like fire.

**II.25.5** May you drive away these life-destroying germs. Where the darknesses go, there I send the flesh eating germs.

**Paśus - Animals**

**II.26.1** May those cattle, that have wandered away and whose company the wind enjoys, come back here. The supreme moulder (tvaṣṭṛ) knows their forms and figures (descriptions) . May the creator God guide them to this cow stall.

**II.26.2** May those cattle, come in streams together to the cow-stall. May the Lord Supreme knowing well guide them to this place. May the night of new moon (sinīvālī) lead their foremost homeward (agra). O night of full moon (anumati), may you secure them fast (in their cow-pen) that have come here.

**II.26.3** May the horses stream together, together the cattle and together the men also to this place. May the abundance of the grain stream to this place. I hereby offer the oblation that brings all together.

**II.26.4** I pour the abundant cow-milk, and together the strength-giving soup with melted butter. Our attendants, i.e., men who look after them, have equally been well-fed; and as such, are dependable, may the cows remain here with full trust in me accepting me (alone) as the Lord of cows (go-patau) .

**II.26.5** I bring the milk of cows. I have brought already the corn and the sap. Our young men have been brought and so are the wives to this house.

**Oṣadhi - Herbs**

- II.27.1** Let not the enemy win at any cost in his missile-throw, because you are resister and overwheeler. May send a counter missile against the missile. O herb, make my rivals sapless, dull and flat.
- II.27.2** The eagle (supṛṇa) mighty wings has found you out and the wild boar (sūkara) has dug you out with his muzzle (nasā) . May you send a counter-missile against the missile. O herb, make my rivals sapless, dull and flat.
- II.27.3** The resplendent one has put you on his arm for defence against evil forces. May you send a counter-missile against the missile. O herb, make my rivals sapless, dull and flat.
- II.27.4** The resplendent one has consumed the pātā herb for defence against evil forces. May you send a counter-missile against the missile. O herb, make my rivals sapless, dull and flat.
- II.27.5** With that herb I shall defeat the enemies just as the resplendent one defeats the wild wolves. May you send a counter speech against the speech (of my adversary). O herb, make my rivals sapless, dull and flat.

**Rudra**

- II.27.6** O adult physician, Lord of healing balm, prescriber, black-haired, and expert and experienced in your work, may you send a counter-speech against the speech. O herb, make my rivals sapless, dull and flat. (Prāśa=speech, pratiprāśa=counter-speech, as in debates).

**Indra**

- II.27.7** O resplendent Lord, may you turn away, the speech (slogans) of the person, my rival, to defeat us. May you encourage us with your might and make me superior in public debates. (Prāśī=debate)

**Jarimā-Āyu**

- II.28.1** Old age, may this child grow for you only. May deaths, for which there are hundreds, not harm him. May the friendly Lord (Mitra) protect him from the vicious designs of friends, just as an affectionate mother guards her son in her lap.

**Mitrā-Varuṇau**

- II.28.2** May both the friendly Lord (Mitra) and the venerable Lord (Varuṇa) the destroyer of evil, fully accordant with each other, enable (this child to live long and then) die at a natural old age. Thus the adorable Lord, the donor, knowing all our actions, mobilizes the life-giving power of all the bounties of Nature.

**Jarimā-Āyu**

- II.28.3** You are the sovereign of earthly creatures, which have been born or are yet to be born. May not the in-breath leave him, nor the out-breath. May not the friends and nor the enemies murder him.

**Dyāvā-Pṛthvī**

- II.28.4** May heaven, your father and the earth, your the mother accordant with each other, enable you to die of old age only, so that you may live in the lap of the earth, well protected by inbreath (prāṇa) and out-breath (apāna) for a hundred winters. (śatam himāḥ).
- II.28.5** O fire-divine, may you lead this man to long life and splendour. O venerable and friendly Lord, may you equip him with coveted power of virility. O earth, like a mother may you provide him shelter. O all the bounties of Nature, may you arrange so that he reaches the good old age (jaradaṣṭi).

### Agni-Surya and Other Devatās

- II.29.1** O bounties of Nature, may Agni, the adorable Lord, Sūrya, the Sun, Brahaspati, the Lord supreme, bestow on the sacrificer a long life, eminence and lustre, that he is always available on this earth with physical fitness, and past deeds.
- II.29.2** O knower of all that is born (jātaveda) grant long life to this man. O supreme architect (tvaṣṭṛ) bless this man with progeny. O creator Lord, (savitr) bestow on this man riches and nourishment (rāyas-poṣa). May this devotee of yours live through a hundred autumns.
- II.29.3** May our Lord, pleased with our prayer, bestow on us vigour and good progeny, dexterity as well as riches. O resplendent one, may this sacrificer win the fields (kṣetra) and victory, with his might, putting other rivals under his feet (i.e., under his subjugation).
- II.29.4** Granted by the resplendent Lord (Indra), guided by the venerable Lord (Varuṇa) and urged by the vital forces, this fierce one (ugra) has come to us. O heaven and earth, may this man never suffer from the hunger and thirst in your bosom (in your shelter).
- II.29.5** O both of you, rich in grains (food, ūrja) give him grains. O both of you, rich in milk (payasvati), give him milk (payas). May heaven and earth give him vigour (ūrja, energy) and may the vital forces (maruts) and the waters (āpaḥ) give strength to him.
- II.29.6** With beneficial preparations (śivābhiḥ). I shall satiate your heart. Let you live in joy, free from disease and full of lustre (suvarcas). Let both of you, living together, drink this churned up beverage and assume the form and the knowledge of twin divines (aśvins).



**II.29.7** Yielding to your devotional prayers, the resplendent one (Indra) prepared this beverage, invigorating, nourishing and age giving. Now it is yours. Enjoying this may you live long through autumns full of lustre. Let there be no leakage of your vital fluids. The physicians have the curative and life giving recipes furnished from you.

### **Manas**

**II.30.1** As the wind agitates this grass on the ground, so I inspire your heart, that you may be affectionate and loving to me and may never go away from me.

### **Aśvinau**

**II.30.2** O Aśvins, the twins divine, may you both lead together and unite her with him, with love and affection. O couple, the future target of both of you has become one and so are your plans, paths and intents also now one.

### **Oṣadhi**

**II.30.3** Where the birds of charming wings chirp and sing, free from disease and sickness, there let my call reach her ears, as arrow reaches the target.

**II.30.4** Whatever is inside, let the same be outside, and whatever is outside, let the same be inside (the internal thinking in unison with external expressions). O medicinal herb, may you capture the hearts of all the beautiful maidens.

### **Dampatī (Couples)**

**II.30.5** Here she has come longing for a husband and in the way, desiring a wife have I come, like a loud-neighing horse, full of passion (towards a mare).



**Mahī (Earth)**

**II.31.1** With the resplendent Lord's great grinding stone which is a sure crusher of all the worms, I crush the worms to bits, as they grind and pound vetches and entails with mill-stone.

**Against Worms (Krimī-jambhanam)**

**II.31.2** I have crushed the visible as well as the invisible worm, I have crushed the kururu worms that crawl on earth. With the vaca herb, I hereby kill all the insects (alganda) that cause itching and the salunas that move very fast. (unidentified worms: Kururu, algandu "alandu", saluna)

**II.31.3** I strike the insects, causing itching, with the great destructive weapon. All those insects, struck and burnt have now become lifeless. With the vaca herb, I destroy the lame one, fast moving and sluggish, so that none of the insects remain alive.

**II.31.4** With the vaca herb, I destroy the worms that reside in bowels and intestines, in the head, or in the lungs, and the avaskavas and Borers worms that bounce and cause severe pain.

**II.31.5** The worms, that are found in the hilly regions, in the forests, inside the animals and in waters, and that have entered our bodies, I hereby destroy their entire generation.

**Ādityaḥ-the Sun**

- II.32.1** May the Sun as He rises up, kill the worms with his rays, and also while setting let him kill the worms, let these rays destroy the worms that live within the cow.
- II.32.2** Of the worm, having all forms, having four eyes, and the speckled one and the whitish one, I break the ribs and I chop its head off.
- II.32.3** O worm, like Atri, like Kaṇva and like Jamadagni, I will crush you, like a good grinder and like blazing fire, I crush the worms thoroughly with the knowledge of cleanliness. (Atri=sanitation incharge; Kaṇva=health officer and Jamadagni=area inspector to keep his circle clean)
- II.32.4** The king of the worms has been killed, and their architect (chieftain) also is killed. The worm is killed, with its mother killed, brothers killed and sisters killed.
- II.32.5** Neighbours of this worm are killed, and killed are its acquaintances (further neighbours). Whosoever was a smaller fry, the kṣullakās, all of them have been killed.
- II.32.6** I crush your both the antennas with which you torment others; and I pierce your vicious pouch, which is the store of your poison.

### Expulsion of Yakṣmā - from all parts of the body

**II.33.1** Out of your two eyes, out of your two nostrils, out of your two ears, out of your mouth, out of your brain, and out of your tongue, I pluck off your wasting disease of head.

**II.33.2** Out of your two muscles of the neck (grīvā), out of your veins of the nape (uṣṇiha), out of the cartilages of the ribs (ninasa), out of the spine (anūkyā), out of the two shoulders (amsa) and joint of your two arms (bāhu), I pluck off your wasting disease of upper limbs (extremities) .

**II.33.3** Out of your heart (hr̥daya), out of your right lungs, (kloma) out of your intestine (halīkṣṇā), out of your two sides (pārśva), out of your two kidneys (matasnā), out of your spleen (pithā) and out of your liver (yakna), I pluck off your wasting disease.

**II.33.4** Out of your intestines (antra), out of your guts (gūdā), out of your bowels (vaniṣṭha), out of your abdomen (udāra), out of your two flanks (kuṣi), out of your mesentery (plāśa), and out of your naval (nābhi), I pluck off your wasting disease.

**II.33.5** Out of your two thighs (uru), out of your two knees (aṣṭhī), out of your two heels, (pārśni) out of your fore-parts of the feet (prapadā), out of your hips (bhasadya), and out of your loins (śroṇi), I pluck away your wasting disease of the rump loins rooted in the loins (also R̥g. X.163.4) .

**II.33.6** Out of your bones (asthi), out of your marrows (majjā), out of your sinews (snāvu), out of your blood-vessels (dhamanī), out of your two hands (pāṇi), out of your fingers (anguli) and out of your nails (nakha), I pluck off your wasting disease.

**II.33.7** Whatever all-pervading wasting disease has penetrated in your each and every limb (anga), each and every hair (loma), and each and every joint, (parva) that wasting disease of the skin (tvak), we hereby pluck off with the scattering rays of the Sun. (kaśyapa treatment).

#### Lord of Cattle

**II.34.1** May the Lord of cattle and creatures (Pāśupati), who rules over quadrupeds as well as bipeds, won over by our prayers, come to this part of the sacrifice. May rāyaspoṣa (riches and nourishment) in plenty favour the sacrificer.

#### Divinities

**II.34.2** Every creature has been provided with reproductive potentiality. O bounties of Nature, may you grant success to the sacrificer (in procreation). Duly brought, righteously earned, good and pleasing, may all these offerings pass on to the enlightened ones.

#### Agni-Visvakarman

**II.34.3** Among us, there are worshippers, who engrossed in deep meditation, could realize with their mental eye (manasā cakṣuṣā), that the victim, (the culprit) is seated in their own interior. May our foremost adorable (Agni), always happy and pleased with the creation, the Supreme Architect (Viśvakarman)- first of all (agnih tām agre), bless them with complete freedom (mumoktu).

#### Vāyu-Prajāpatiḥ

**II.34.4** The tame cattle of all forms, though varied in appearance and colour, are, verily, one, and are of one common nature. May our Vitality-Personified Lord (Vāyu), Lord of Progeny (Prajāpati), happy and pleased with His creation, first of all (Vāyuh tām agre), bless them with complete freedom.

#### Blessings

**II.34.5** May the realized ones, first of all, take the vital breath under their control from the limbs in which it has been circulating. Go to heaven, Stay firm with all the parts of your body.. Attain the world of light and emancipation, following the path of the enlightened ones, (your predecessors).

**Viśvakarman**

- II.35.1** Of course, we have been enjoying (wordly pleasures) but this has not contributed anything to our (real or spritual) prosperity. Theses ecclesiastical ritual ridden performances, held by us so sacred (dhiṣṇyaḥ) have expressed their regrets and distress (anu-atapyanta). We have been so far compounding with what was actually deficient or of low grade (duriṣṭih). May Viśvakarman, Lord of all actions, take us away from all ill performances and direct us to right track (su-iṣṭi).
- II.35.2** The Seers (Ṛṣis, persons of penetrating insight) have publicly pronounced against the sacrificer, a person engrossed in sin. They have expressed their regret and are distressed about the future of (this sacrificer's) off-springs. What honeyed drops the sacrificer was deprived of, may the Lord of all-actions unite us now with them.
- II.35.3** Whosoever considers the drinkers of divine bliss (Somapān) unworthy of gifts is neither wise nor correct, though he may be skilled in the trade of sacrificial performances. Whatever sin this man has committed (under pressure) in bondage, release him from that O Supreme Architect for his well-being.
- II.35.4** The Seers in exterior appear to be awful (ghora). Homage to them, because their vision and the mind penetrates into the depths of truth. Our homage be to you, O Supreme Architect. May you protect us.
- II.35.5** To Him who is the eye of the sacrifice (yajñasyacakṣuḥ), and the mouth of the sacrifice and its sustenance (prabhṛtir mukham ca), I offer oblations with my speech (vācā), by hearing (śrotreṇa) and by my thinking (manasā). May the enlightened ones, with friendly inclinations, come to this sacrifice, which has been spread wide by the Supreme Architect (Viśvakarmā).

**Agniḥ**

**II.36.1** O adorable Lord, may a good youngman, sweet of tongue (sam-bhala) come to us (in the svayāmvara) seeking this sweet-hearted maiden, and may he accept her along with gifts and riches (bhagena). May this girl, pleasing to the wooers and attractive and accomplished at the assemblies, be blessed with marital happiness in the company of this young man as her husband.

**Somaḥ, Aryaman and Dhātṛ**

**II.36.2** The emotionally supported (somajuṣṭa), scripture-supported (brahmajuṣṭa) and legally strengthened (aryamnā sambhṛtam), further blessed by moral and social code, fully satisfied from all sides, request for marriage (pativedanam) has been accepted.

**Agni-Soma pair**

**II.36.3** O foremost adorable Lord, may this woman select out a nice husband (in this svayamvara). May Soma Rajan, our Lord of Bliss, make her happy. May she be blessed with sons, may she be the Chief Lady of the household. May she have the privilege of leading peaceful and prosperous life in her husband's company.

**Indra**

**II.36.4** O bounteous Lord, as this beautiful cave or lair has become a comfortable resting place for animals, so may this woman enjoy marital bliss, always dear to and never disagreeing with her husband.

**Sūrya**

**II.36.5** May you embark upon the boat of marital bliss, which is full and faultless. With it let you get across to the husband (of your choice), who is worthy of you.

**Dhanapati**

**II.36.6** O Lord of wealth, may you call out to my beloved wooer. May you make him well inclined towards me. Offer all that you can to the husband of my choice (who is nice and worthy).

**Hiraṇyam Bhagaḥ**

**II.36.7** This high quality gold, this fragrant bdellium, this cart drawn by bullocks and this wealth, we offer to husbands so that you may get a husband of your choice.

**Oṣadhī-herb**

**II.36.8** May the inspirer Lord bring him here for you. May the husband, who is of your choice desirable, take you with him. O herb, give nourishment to her.

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Here ends Kāṇḍa-II

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